Millennial Star

This Church is a distinctive Church—in a number of ways. Organised by command of God — April Sixth, One Thousand Eight Hundred and Thirty, A.D. with six people present, it now numbers near a million souls in all parts of the world. Even as in ancient days the people of this church are a temple building people. To the present time ten temples have been raised to the glory of God. Eight are in constant use. In them and through them Latter-Day Saints benefit to the highest degree. They are sacred and Holy to the name of the Lord.

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

MILLENNIAL STAR

Vol. 108 No. 4 April, 1946

The "Millennial Star" is published monthly in England by the Church of Jesus Christ of Latter-day Saints. Subscription rates: 7s. 6d. per year, 4s. per half year. 2s. per quarter. Single copies 8d. each.

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". . . And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold he shall come, saith the Lord of Hosts."

Malachi 3: 1.

MODERN TEMPLES

by Hugh B. Brown

JUST fifteen months after the Church was organised, the Lord, by revelation, designated a site near Independence, Jackson County, Missouri, for the building of a temple. While it has not, as yet, been possible to build on that site, the Church of Jesus Christ of Latter-Day Saints has been from that time a temple building church. Its members, under the authority of the Holy Priesthood, have faithfully performed rites and ceremonies, for the living and the dead, which may only be performed in a House of the Lord.

It is significant that since the destruction of the Temple of Herod in the year 70 A.D., when Jerusalem was captured by the Romans, no temple—as distinguished from churches, chapels, cathedrals—was built and dedicated to the living God until March, 1836, when the first modern temple was dedicated at Kirtland, in the state of Ohio, U.S.A.

At the time of the dedication of the Kirtland temple, there were Divine manifestations comparable to anything recorded in the Old Testament. We quote from the 110th section of the Doctrine and Covenants: "The vail was taken from our minds and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the temple, before us, and under his feet was a paved work of pure gold in colour like amber." Moses appeared to them and delivered the keys of the gathering of Israel; Elijah the prophet stood before them and announced the arrival of the time for the fulfilling of the prediction of Malachi; Elias appeared and committed the dispensation of the gospel of Abraham! Apparently this sacred house had accomplished the purpose of its erection, as within two years the people were forced to flee and the temple, which still stands, is in the hands of strangers.

The saints moved westward and established themselves in Illinois, where they built the beautiful city of Nauvoo and here they erected the second of the modern temples. It was dedicated 30th April, 1846, but it, too, had to be abandoned because of persecution and it was finally destroyed by flames and tornado.

Again a westward trek, a modern exodus, and the "Mormon" pioneers arrived in the Salt Lake valley. Despoiled, dispossessed, weary though they were, their great leader, Brigham Young, four days after their arrival, standing in what appeared to be a desert, declared, "Here we will build the temple of our God." Although it took forty years to realise that promise, it was fulfilled and on that spot there stands to-day the most magnificent of all our temples. On the main inscription stone facing the main street of Salt Lake City, the tourist may read, "Holiness to the Lord" and above it he will note the inspiring emblem of the All-seeing Eye.

"The stonework of each of the six towers ends in a sphere of granite. The termination of the east centre tower is the highest stone in the building and constitutes the capstone. Anchored to this granite globe is a figure wrought in copper overlaid with gold; it stands over twelve feet high, and represents Moroni, an ancient Nephite prophet, who as a resurrected being visited the boy-prophet Joseph Smith, in 1823, and afterwards delivered to him the ancient record since published to the world as the Book of Mormon. The design is that of a herald with a trumpet at his lips." (The House of the Lord, by James E. Talmage.)

This group of exiles adopted for their emblem a Bee Hive and they called the territory "Deseret," meaning honey-bee. But these "busy bees" were not content with one "swarm" so far as temples were concerned. During the erection of the Salt Lake temple, the pioneers built three others, one at St. George, one at Logan, and another at Manti, all in Utah, and they were dedicated respectively, April 6th, 1877. May 17th, 1884, and May 21st, 1888.

As the church membership has grown in various parts of the country the call for temples has become insistent "that we may feel we are permanently settled," and, as circumstances permitted, the following temples were erected: Hawaiian, near Honolulu, dedicated August 26th, 1923; Arizona, at Mesa, dedicated October 23rd, 1927; and Idaho Falls, Idaho, dedicated September 23rd-25th, 1945. Two additional sites have been purchased, both in California—Los Angeles and Oakland. The last copy of the Deseret News tells of a recent visit to Los Angeles by the First Presidency and other church authorities for the purpose of completing arrangements for the eleventh temple to be built in this dispensation.

Although each temple is distinctive in plan, material, setting, decoration and furnishings, a brief description of one will serve to indicate the attitude of the members of the church toward making a group offering unto the Lord. As in olden times, only the best available materials were used, and the highest craftsmanship employed in order that the House of the Lord may be what its name implies.

The Canadian temple in Cardston, the only one erected by the Latter-Day Saints in the British Empire, is a sermon in granite, testifying, among other things, that prophecy did not cease with the breath of the ancient apostles. Thirty-two years before President Joseph F. Smith dedicated the site for the Cardston temple, one of the twelve apostles of the church, John W. Taylor, standing on that site, said, "This land will yet become a bread-basket to the world; and in this land a temple shall be reared to the worship of Almighty God."

The following notes on the construction of the Canadian temple are taken from an article written by President Joseph Y. Card, of the Western Canadian Mission and published in the Improvement Era, 1923:

The temple proper, also the retaining wall, is built of a light grey granite from the quarries of Nelson, British

Columbia. The foundations of the temple are thirty-two feet deep and in some instances twelve feet wide at the base, and are of reinforced concrete. The building throughout is lined with hollow tile, steel lathed and hard finished plastered. . . . Floors and ceiling are of strongly reinforced concrete, all fire-proof and noiseless. . . . In addition to the ornamental wood furnishings for the interior, there are steel window and door frames, steel grates, several car-loads of marble and onyx and various fittings and inlays, tile, etc. Interior finish is the best. Baths and toilets are of white marble, trimmed with nickel and silver. A modern ventilating system of warm, scoured and moistened air with thermostat regulators with a private lighting system and heating plant.

Approaching the town of Cardston from any direction, the large white, straight lines of the temple are first to greet and attract the eye. Impressive and unique, the temple occupies a distinctive place in the historic field of architecture. It has the Grecian massiveness, a Peruvian touch, and is similar to the ancient temples of the Aztecs and other aborigines of Central and South America, ruins of which have been discovered in recent years. The optic impression is that of the pyramid, or the huge pile effect.

The building is on a pronounced elevation around which appears to nestle and cluster the dwelling of 1,800 people of the prairie town of Cardston.

(continued next month)

Hearts must be pure to come within these walls,
Where spreads a feast unknown to festive halls.
Freely partake, for freely God hath given,
And taste the holy joys that tell of heaven.

Hear learn of Him who triumphed o'er the grave,
And unto men the keys, the Kingdom gave;
Joined here by powers that past and present bind.
The living and the dead perfection find.

ORSON F. WHITNEY

ANCIENT TEMPLES

by

J. M. Sjodahl

This article from the pen of J. M. Sjodahl first appeared in the April, 1936, temple issue of the "Era."

"The history of the temples of God is the history of his people. When those places fall, his worshippers become scattered. When the temples are again reared, they gather, and as the people are faithfully 'standing in holy places,' the cause of the kingdom of God is advanced on earth as in heaven."

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EZEKIEL, in his vision of the temple, saw running water issuing from the foundations of it, which gradually swelled until it became a large river that healed the waters of the Dead Sea and made it fit for living creatures. (Ezekiel 47.) It is not impossible that this is a prophecy of what will literally transpire: but even if we regard it as figurative, it is strikingly true. From the temples of God, in all dispensations, "living water," that is, spiritual force, has always flowed from the sacred services, influencing the civilisation of man, as no other force in the world.

Hence, the history of the temples of God is the history of his people. When those places fall, his worshippers become scattered. When the temples are again reared, they gather, and as the people are faithfully "standing in holy places" the cause of the kingdom of God is advanced on earth as in heaven.

A brief paper on the temples of God properly begins with a review of the tabernacle reared in the wilderness by Moses. That was, as it were, a replica of the tabernacle "not made with hands," into which Christ went, "having obtained eternal redemption for us. (Heb. 9: 11, 12.)

One of the last prophetic visions of the scriptures is one concerning this heavenly tabernacle, or temple. We read: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:3.)

THE TABERNACLE

Immediately after the Lord, on Sinai, had established his covenant with Moses, as the representative of Israel, he commanded him to ask the people for free-will offerings with which to build a tent suitable for sacred purposes. They had, it seems, a tabernacle of congregation, where the presence of the Lord was manifested (Exodus 33: 7), but he required a dwelling built according to a heavenly pattern (Ex. 25: 9, 40.) Gold, silver, brass; fabrics and yarn of fine linen and goats' hair; skins, oil, spices, onyx and other precious stones, and fine woods were needed.

Before the exodus the Israelites had been richly endowed by the Egyptians, who in their fear of death were glad to see them leave at any price, and they could easily obtain of passing merchants such materials as the desert did not produce.

The tabernacle was built and reared on the first day of the first month of the year. Its completion was also the beginning of a new epoch in the history of the people.

This building was an oblong, rectangular structure, thirty cubits* in length and ten in breadth and height. Its frame consisted of boards each ten cubits by one and one-half, standing in silver sockets and firmly joined together, yet easily taken apart. This box was covered with curtains of costly material and workmanship. The first was one of fine linen embroidered with figures of cherubim in blue, purple and scarlet. This was the ceiling. The second was made of goats' hair, and the third of rams' skins, dyed red. The

outward cover was of some heavy material, "tahash," possibly some kind of leather.

The interior was divided into two compartments, by means of a veil of rich embroidered linen. The golden altar of incense, the table of shewbread and the gold candlestick constituted the furniture of the large room, the Holy Place, to which only priests had access. In the smaller compartment, called the Holy of Holies, the ark was kept, and the high priest alone might enter this sanctuary.‡

The tabernacle, when Israel had crossed the Jordan, was first set up at Gilgal. Then it was pitched at Shiloh. Finally, when the temple of Solomon was completed, it was deposited there (II Chronicles 1:3-6), and was possibly destroyed by Nebuchadnezzar.

THE TEMPLE OF SOLOMON

The plan and model of this historic structure were formed after those of the tabernacle. The utensils were the same. It was surrounded on three sides by chambers, each five cubits square, and it had a porch which rose to a height of one hundred twenty cubits. Here were also two artistically finished pillars, each eighteen cubits high. One was called Jachin, "he shall establish;" and the other, Boaz, "in him is strength." Just what was the object of these obelisks is not stated. Paul may have had them in mind when he compared the Christian hope to an "anchor" (or anchor chain) "of the soul, which entereth into that within the veil" (Heb. 6:19), if they, perhaps, were, by means of chains, connected with the interior of the temple.

The main laver, or baptismal font, was a huge copper vessel, five cubits high and ten cubits from brim to brim. It had a capacity of sixteen thousand gallons, and stood on a pedestal of twelve oxen, a design which, possibly, was a reminder of the dedication of the tabernacle and the altar in the wilderness, when the twelve princes of Israel —we might call them apostles—brought the offerings of the people before the Lord in six covered wagons, drawn by twelve oxen. (Num. 7.)

The dedicatory prayer offered by King Solomon (II Chron. 6:14-42) is perhaps the most sublime literary composition in the Old Testament. In answer to that prayer, fire came down from heaven, and the glory of the Lord filled the house, whereupon the entire congregation lifted up their voices in song and praise.

This temple kept its glory only thirty-three or thirty-four years. Then the Egyptian Shiskah invaded Jerusalem and carried away the sacred treasure, as well as the shields of gold of Solomon. (I Kings 14:25-28.) After undergoing many profanations, the building was plundered and burnt by the Chaldeans under Nebuchadnezzar, in the year 584 B.C. (II Kings 25:13-15.)

THE SECOND TEMPLE

1. A second temple was erected by Zerubbabel and the exiles who had returned from the captivity, but many of the older generation regarded this structure as very much inferior to that of Solomon. (Ezra 3:12.) In the year 163 B.C. it was profaned by Antiochus Epiphanes, who erected an image of Jupiter on the altar of burnt offering, an outrage that brought Judas Maccabaeus and his patriotic followers to the front. After sanguinary encounters, they recovered the city and the temple, purified the sanctuary and repaired it, 160 B.C.

2. About twenty years before the Christian era, Herod the Great undertook to repair and rebuild this temple. It is said that for nine years he employed eighteen thousand workmen, aiming at restoring the splendour of the first temple. After his death, the work of improvement continued. At the beginning of the ministry of Jesus, forty-six years after the restoration had commenced, the work was still going on. (John 2:20.) When Titus in the year A.D. 70 took Jerusalem, he wished to preserve the temple, but it was nevertheless destroyed by fire, as the first temple was destroyed by the Chaldeans.

As has often been observed, it did not have the ark with the mercy seat, not the glory of God (the Skekinah), not the urim and thummim, but by the personal presence in it of the Son of God, and its glory was, according to the

word of the Prophet Haggai (2:9) greater than that of the former temple.

In parenthetical comment it may here be remembered that the same prophet, in the same verse, has the following prediction, yet to be fulfilled: "And in this place will I give peace, saith the Lord of hosts." Another temple is yet to be reared on this ground, which to-day is occupied by a Mohammedan mosque.

A few lines concerning this "Herodian" temple: If we were to have entered the court of the Gentiles, we should have found ourselves in a market place, where merchants and money changers had established themselves.

Before us, and raised a few feet, would have been the court of the women. On pillars along the wall were inscriptions warning gentiles and unclean persons not to enter on pain of death. (Eph. 2:13, 14.)

An ascent of fifteen steps led to the inner or men's court. These two courts were the courts of Israel, and there the people prayed while the priests were offering sacrifices. (Luke 1:10.) There was also a court to which only priests had access.

From the porch the Holy Place was entered, which was separated from the Holy of Holies by the double veil, that, at the time of the crucifixion, was rent in two, to indicate that the way to the Heavenly Father had been made accessible by the Mediator, Jesus Christ. (Hebrews 10:19-22.)

Here, at the time of the destruction of the Temple, Titus found the golden candlestick, the table of shewbread and the trumpets by which the priests had proclaimed the years of jubilee.

ONIAS' TEMPLE

It appears from Josephus that the Jews in Egypt also had a temple. Onias, son of the high priest Onias, during the persecution of Antiochus Epiphanes, as so many other Jews, fled to Egypt. Having gained the favour of the sovereigns, Ptolemy Philometer and Cleopatra, he asked them for permission to build a temple in Egypt. He urged that it would be an advantage to their country to have Jews come there to settle, as they would do, if they had a sanctuary there, and to come there to yearly festivals, if not to settle permanently. Finally, he was given permission to erect a temple for his people on the site of Isis in the district over which he was governor. He further justified his plan by reference to Isaiah 19:19, 20: "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt."

The temple was completed on the same model as that in Jerusalem, but on a smaller scale, and Onias was invested with the high priesthood. Descendants of Aaron were sent to assist him, and Levites were employed in the temple service.

This temple was open until the time of Emperor Vespasian, when it was ordered closed.

The relations between the Jews in Jerusalem and those in Egypt seem to have been cordial, for in the Apocryphal II Maccabees, chapter 1, there is a very brotherly letter advising the people in Egypt to celebrate the Feast of the Dedication in the month of Chislev, corresponding to our December, and more particularly at the time of the winter solstice—our Christmas!

BOOK OF MORMON TEMPLES

Several temples are mentioned in the Book of Mormon. Nephi built a temple soon after his departure from his elder brothers in their first settlement. It is stated that it was constructed after the manner of the temple of Solomon; only, it was less elaborate. (II Nephi 5:16.) Curiously enough, Josephus, referring to the temple of Onias in Egypt, uses practically the same expression as Nephi. He says, "Onias built a temple and an altar to God, like, indeed, to that in Jerusalem, but smaller and poorer."

In this temple, Jacob, after the death of Nephi, in accordance with a command of the Lord, delivered the discourse in which he rebuked the Nephites for their covetousness and unchastity and predicted that the Lamanites would never be destroyed.

because they had kept their marriage covenants. (Jacob 2:12-14; 23-35; Jacob 3;6.)

We read also of a temple in the land of Zarahemla (Mosiah 1:18; 2:1-5,) where the people gathered to hear King Benjamin, when he abdicated in favour of his son Mosiah (2:29, 30), and gave the people to understand that, because of the covenant they had made with God, they would be called the children of Christ, his sons and his daughters (Mos. 5:6-11). Finally, there was a temple in the land of Bountiful, where, after the crucifixion, our Lord manifested himself and in a three days' conference revealed anew the entire plan of salvation, as recorded in III Nephi, chapters 11 to 26, inclusive.

A TEMPLE AT CUZCO

We have no detailed description of any of the temples mentioned in the Book of Mormon, but, undoubtedly, they were as gorgeous as the economic circumstances of the people would permit.

William H. Prescott describes, after Sarmiento, and others, the Peruvian temple at Cuzco, which, even if not originally built by Lamanites, suggests a Nephite or Lamanite model.

Mr. Prescott says it consisted of a principal building and several inferior chapels, completely encompassed by a wall, all constructed of stone. The interior of the temple was literally a mine of gold. On the western wall was a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated that the rays of the morning sun fell directly upon it at its rising, lighting the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were everywhere incrusted. (Evidently an attempt to provide a substitute for the glory of God in the temple of Solomon.) The cornices which surrounded the walls were of gold, and a frieze of the same metal let into the stone work encompassed the whole exterior edifice. All the utensils intended for sacred purposes were of gold or silver.

It is not necessary to go into the details of the history of the modern temples. The subject is fully covered by the Church historians. But a concluding word may be permitted.

The Kirtland Temple, which was dedicated on Sunday, March 27th, 1836, was the scene of the most glorious manifestations since the dedication of the temple of Solomon.

The dedicatory prayer was given by revelation. It was prompted by the Spirit of the Lord. And among other petitions we find this: "Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely the Constitution of our land, by our fathers, be established forever." (D. & C. 109:54.)

In answer to the dedicatory prayer Jesus appeared on Sunday, April 3rd, 1836, and assured his servants that this was the beginning of the blessings "which shall be poured out upon his people." (D. & C. 110:10.)

Then Moses appeared and committed to Joseph Smith and Oliver Cowdery "the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north"—a prophetic declaration which is being fulfilled before our eyes to-day.

Then Elias appeared and, finally, Elijah, the latter declaring that the time had come for his appearance before the great and dreadful day of the Lord. "Therefore, he said, "the keys of this dispensation"—the great and dreadful day of the Lord—"are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D. & C. 110:16.)

"Wherefore, stand ye in holy places, and be not moved until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen." (D. & C. 87:8.)

* A cubit is about 18 inches, or, as some hold, 21 inches.

‡ For a detailed description, see Exodus 25:30 and 36:40. Also Hebrews 9.

THE PRINCIPLE OF REVELATION

by

John A. Widtsoe

of the Council of the Twelve

Address delivered at the Sunday morning session of the 116th semi-annual general conference, October 7, 1945, in the Tabernacle

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THIS Church was founded in revelation. It was born in revelation. Upon his knees, the Prophet Joseph Smith, just a lad, lay in the grove and prayed for light, and light came. In that light stood the Father and the Son who gave him information and commissioned him with respect to the work he was to do. Later on, through the process of revelation, by the operation of that principle, the Book of Mormon came into existence, and revelation followed revelation until we have a sound foundation on which to build throughout the ages to come. We believe in revelation, in continuous revelation. That, as a people, we must never forget.

When the Church was organised, on April 6th, 1830, Joseph Smith was chosen president, the first President of this Church. On that day, before the day was over, the Lord gave a revelation that relates to what we did two days ago. I believe the words of God, then spoken, may be applied from generation to generation for our good. If he has given us a man to stand as the mouthpiece of God, a revelator, there must be some obligation resting upon us as members of the Church of Christ. This is in part what the Lord said on that day:

> Behold, there shall be a record kept among you; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ. (D. & C. 21:1.)

And then comes the admonition to us, our own obligation:

> Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;
>
> For his word (the word of the president of the Church), ye shall receive, as if from mine own mouth, in all patience and faith. (D. & C. 21:4-5.)

Now, as we covenanted two days ago to sustain George Albert Smith as President of the Church. Let us not forget the obligation placed upon us by the Lord with respect to him and our own covenant.

Not only did the Lord say this, in this very interesting and important revelation, but he pointed out the common cause for apostasy, the common cause for falling away from the truth. He said:

> For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. (D. & C. 21:6.)

In other words, if we violate our covenant and fail to recognise the leadership of him who is called to be the President of the Church and God's prophet, the gates of hell may prevail against us. Too often, I am sorry to say, they have done so.

But he will give us strength, if we seek it, for later on the Lord says:

> For, behold, I will bless all those who labour in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart,

This is found in section twenty-one of the Doctrine and Covenants.

Some would say, reading these words, "Why, this is just plain autocracy." They would say that it takes away from us our free agency if by sustaining a man we accept his words as if they were from God. That is not quite so, the gift of free agency is never taken from man. Moreover, the doctrine of this Church is that every man and woman, in his or her respective field, may receive a revelation from Almighty God. This is a Church of revelation, and revelation is not limited to one man alone. One man is called to speak for the Church. I have my problems from day to day, and I have equal right with him to call upon God for help in the problems of my day. By the spirit of revelation we accept the guidance of the revelator. That is always understood. The principle of revelation, that God still speaks, that he has not forgotten us, gives full freedom to act intelligently. If that were understood by the world, the peace spoken of here this morning would soon come. But, men depend upon themselves. They fail to call upon God. They fail to listen to his words, and floods of hate and discontent and evil stalk the world. We have had the experience of war the last few years; we know what it means when men try to depend upon themselves and their own power.

Every person may receive inspiration or revelation. The stake presidents have the right, in their positions, to ask for revelations from God; the bishops, in their positions; the housewives, in their daily tasks can claim real help from God, provided, of course, that they are sensitive to such help, provided that they are able to hear the voice of God.

When God speaks, some of us fail so to live as to understand the message that comes from eternity. I know some people say, "Well, how can I so conduct my life as to be responsive to the messages from the unseen world?"

There is an old illustration, a high school illustration, that bears on this subject. We may take a rod of soft iron, and place it with some iron filings, without apparently causing any change; the rod is not magnetic; but if we wrap that rod of iron with a wire carrying an electric current, it becomes a magnet. Though the rod has not changed, in shape and width and length, it has undergone a deep change. It has become changed so that it attracts iron filings or whatever else is subject to magnetic action. Just so, if we, men and women, could wrap ourselves in obedience to God's law, live as we should live, a wonderful change is effected in us, and we, too, can then hear the messages of the unseen world. The principle of revelation and fitness for revelation, should be remembered by all of our people, by you, by me, and by all of us.

There is another thing to be remembered. How can I, a poor human being, distinguish between an impression from God and an impression from an evil source? The devil is always ready to deceive us. The test of truth, given us is very simple, easily understood. When an impression comes, call it inspiration or revelation, compare it with the words that issue from the mouth of the prophet who stands at the head of the Church. Then, if your impression is in harmony with his expressed words, it is from God. If it runs counter to the prophet's teachings, your impression is from an evil source.

The Lord wants to speak to us; he wants to guide us. He wants us to hear. His Holy Spirit permeates the universe, touches every heart, and if it is permitted, will carry messages to us from the throne of God. The manner of our lives will help us to receive such messages and to distinguish between those that may come from God and those that come from the evil one.

This Church lives and moves and has its being in revelation—continuous revelation. May we remember our relationship to the living prophet, as we recall the great events of two days ago. God bless us and be with us, and magnify us in our labours, that we may stand as a light before the nations, I pray, in the name of Jesus Christ. Amen.

OUR GLORIOUS DESTINY

by

Charles A. Callis

of the Council of the Twelve

Address delivered at the Saturday afternoon session of the 116th semi-annual general conference, October 6, 1945, in the Tabernacle

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AS I witnessed that impressive vote sustaining the General Authorities of the Church, a Latin phrase came to my mind which runs as follows: "The voice of the people is the voice of God." While this does not hold strictly true in all cases, yet yesterday morning the voice of God was heard in this great tabernacle. It is a wonderful thing, a blessing of comfort that we have the more sure word of prophecy in this Church. In fact, this Church is the treasure house of all the gifts of God, and gives the knowledge that will make men eligible for entrance into the celestial kingdom of God. The Church of Jesus Christ of Latter-day Saints is a universal Church; it is not only a world-wide Church, but it is as wide as eternity.

The prophet Isaiah—and of this prophet, Jesus said that his words were great—had a vision so glorious and splendid that in heavenly rapture he exclaimed:

> "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? (Isaiah 66:8.)

We are on the threshold of remarkable events. If God, centuries ago, could incline the hearts of the people to seek him so that they had no disposition to do evil, why cannot he do that to-day? The inhabitants of the earth are his children, and God loves mercy more than judgment. I believe that we are entering upon an era of conversion so great that the human mind cannot conceive its magnitude. We are told in holy writ that every knee must bow and every tongue confess that Jesus is the Christ. With all my heart I believe that divine prediction will come true, for Jesus Christ is the King of kings and the Lord of lords.

Orson Pratt and Charles W. Penrose declared that prior to the glorious coming of the Son of God, the Jews are going to be beleaguered by the nations who threaten the very existence of the Jewish race. Then, according to Zechariah, down through the gates of heaven shall come the Lord Jesus Christ, the Captain and King for whom the Jews have wept and prayed so long, and he shall set his feet upon the Mount of Olives, and the Mount shall cleave asunder, and the Jews shall escape destruction. The God of heaven shall then, with the armies of heaven, have judgment upon the wicked, and the wicked shall be destroyed. When Jesus stands before the Jews, they will see the wounds in his hands and, recognising their Lord and God, they shall say: ". . . What are these wounds in thine hands?" And then Jesus shall break the hearts of the Jews by saying: "Those with which I was wounded in the house of my friends." (Zech. 13:6.) And that nation then, and not until then, shall be born in a day. By the authorised servants of God they shall receive the baptism of repentance; they shall receive the gift of the Holy Ghost, and become the children of God their Father and the servants of the great Jehovah. At that time a fountain shall be opened up unto the Jews and the inhabitants of Jerusalem, a fountain for the cleansing of sin and iniquity, and that fountain shall be as it always has been, the Lord Jesus Christ.

We read in the Book of Mormon:

> . . . because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in . . . our hearts . . . we have no more disposition to do evil, but to do good continually. (Mosiah 5:2.)

And if the elders of Israel will preach the gospel in its plainness, not worldly

—continued on page 118

WHAT WE BRING

by Nephi Jensen

THERE were four in the little circle in the lobby of the hotel that quiet Sunday evening. One was a Baptist preacher; the second was a lawyer; the third was a professor; and the last, a young Mormon Missionary.

At the time of which we are speaking, religion had become the absorbing theme of conversation; and the missionary was being called upon to defend himself in preaching Christianity to Christians.

"Why don't you go and preach to the heathens?" snapped the preacher.

"Because we think more of you than we do of the heathens," replied the Missionary.

"What do you mean?"

"I mean that we have a most vital part of the Christian religion that you are without; and we think you are more worthy of it than the heathen."

"What part of the Christian religion is not found in our Protestant Churches?" queried the lawyer.

"May I answer your question by asking another?" rejoined the Missionary.

"What is your question?"

"What was the most distinctive thing that Jesus gave His people for their instruction and enlightenment, that distinguished His religion from the noble Greek philosophy?"

"I like that phrase: 'the noble Greek philosophy'" interjected the professor. "In fact, I doubt that the culture of ancient Greeks can be improved upon. The Greeks developed a splendid four-fold culture—a culture built upon the physical, the intellectual, the ethical, and the artistic."

"That is all quite true," rejoined the preacher. "But the Greeks lacked one vital, all-important essential of the finest and pure culture."

"What is that?" queried the lawyer.

"Spirituality," asserted the Missionary, with emphasis.

"I quite agree with the Missionary," put in the preacher. "In fact, I am convinced that the most beautiful explanation our Lord gave, of the distinctive thing he came to add to the culture of the world is found in his inspiring words: 'I come that they might have life, and that they might have it more aboundantly.'"

"What is this abundant life?" queried the professor.

"It is spiritual life—it is the deep, intensified life of God that comes to purified souls through the life-giving power of the Holy Ghost."

"I am quite in accord with this concept of the worthy pastor," said the Missionary.

"Well," rejoined the lawyer, "If you agree with our pastor that the 'abundant life' is the spiritual life; and that pure spirituality is the most vital thing Jesus added to the culture of mankind, why do you insist on preaching to his people?"

"For this reason," replied the Missionary, "That I am convinced that his people have not complied with the conditions necessary to bring to them the inestimable gift of the spiritual life."

"What do you mean?" asked the pastor with real fervour. "My people have confessed Christ. That is all that is necessary to entitle them to the birth of spirit and spiritual life."

"How did the Samaritans receive the Gift of the Holy Ghost which is the source of real spirituality?"

It was the Missionary who spoke. Obviously, his question was directed to the clergyman, who paused for a moment, as if a little confused. Finally, he replied rather timidly:

"I do not now recall the circumstance."

"Suppose we refresh our memories by reading about it in the Eighth Chapter of Acts."

Suiting the act to the words, the Missionary opened his Bible and read:

> "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
>
> Then Simon himself believed also; and when he was baptized, he continued with Philip ,and wondered, beholding the miracles and signs which were done.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost."

"That seems to be quite clear," the lawyer observed. "Why do we not have the laying on of hands for the gift of the Holy Ghost in our Church?"

"It is not necessary," the pastor replied.

After a moment's silence, the professor spoke up.

"Now, I am no theologian, but as a matter of logical reasoning, to say that the laying on of hands for the gift of the Holy Ghost is not necessary, seems to be equivalent to saying that Peter and John introduced into the Church an unauthorized innovation a very few days after Christ's ascension. Is not that a rather dangerous position for a clergyman to take?"

"I think not," rejoined the pastor. "My people were born of the spirit when they confessed Christ. We have received the gift of the Holy Ghost."

"Are you quite certain about that?" queried the Missionary. "Do you have inspiration, revelation, and prophecy in your Church?"

"Oh, no, there are no prophets to-day," the Pastor affirmed positively.

"But did not the Master say the Spirit of Truth would 'show you things to come'," the Missionary rejoined.

The preacher was silent. The lawyer spoke up:

"It seems to me quite clear that in the days of the primitive Church, the Holy Ghost was conferred by the laying on of hands; that the Holy Ghost in that day gave inspiration to devout men and women, and enabled some to foretell the future by prophetic insight. It looks like we Baptists should adopt the ordinance of laying on of hands."

The pastor was still in a rather meditative mood. Before he could speak, the Missionary turned to the lawyer with the question:

"Suppose you adopted the ordinance, who in your Church would administer it?"

"Any of our pastors."

"By what authority?"

"I don't quite understand you."

"Well, you will recall that Philip baptized the Samaritans, but that he did not confirm them. Obviously, authority higher than that possessed by Philip was necessary to confer the gift of the Holy Ghost. Have your pastors the Priesthood held by Peter and John?"

"Priesthood?" exclaimed the lawyer. "We do not have Priesthood in the Baptist Church."

All were silent for a moment. It was the professor's turn to speak next. Adjusting his glasses and speaking slowly, he observed:

"At the beginning of our friendly chat, I confess I was rather annoyed by this young Mormon's suggestion that he was bringing to us a vital part of the Christian religion, that we do not possess. But now, I am really commencing to wonder if, after all, this young Mormon's suggestion that he prefers to bring to us the lost part of the Christian religion before he takes it to the heathen, is not inspired by a very beautiful motive."

The pastor was still silent. So was the lawyer. The Missionary spoke up:

"Our mission is truly love-inspired. On the eve of our parting, let me say that our message is very simple. As it relates to the theme of our chat, it may be crystallised into a few words. At the time of our Lord's coming into the world, he found among the higher class of people a fine four-fold culture, a culture built upon the physical, the intellectual, the ethical, and the artistic. This fine culture was an outgrowth of the Greek philosophy. Jesus, by bringing to the world the gift of the Holy Ghost, added a fifth dimension of life and culture—the spiritual."

"This pure spirituality was lost to the world in the Middle Ages, when the ordinances of the Gospel were changed

—continued on page 124

MODERN TRANSLATIONS OF THE BIBLE

by

Sidney B. Sperry

ANY discussion of the King James Version for the benefit of a Latter-day Saint audience is bound to consider the question of the relative spiritual values of that version and the modern translations. We admit at the outset that for literary quality, for nobility, beauty, rhythm and cadence, simplicity and melody, the King James Bible is, and will probably ever remain, supreme among English translations. On the other hand, the Authorised Version definitely lacks the accuracy of most modern translations, and suffers heavily from the fact that many of its words are so antiquated as not to be understood in the manner originally intended. Modern translations have the advantage over the King James Version of several centuries of intensive linguistic research and of exploration in Bible lands. As between the King James Version and the good modern translations we find superb literary quality on the one hand versus greater accuracy and fair literary attributes on the other.

The King James Version is a critical revision of the Geneva Bible (1560 A.D.) and the Bishops' Bible (1568 A.D.) with constant reference to the Hebrew and Greek and, in the case of the Old Testament, with the help of the commentary of David Kimchi (1160-1235 A.D.). The English prose writers between 1500 and 1540 seem to come nearest the style of our familiar version. It is little wonder that young people unacquainted with the niceties of literary style generally prefer modern translations.

Many of our older generation who, because of the melody of the King James Version, regard it as the Bible, should keep in mind the fact that after it was first published in 1611 there was a great struggle against it. In fact, its supporters were forced to wage a

The King James Version vs. Modern Translation of the Bible

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running fight for a full half-century against the Geneva Bible. Certain members of the King James Translation Committee itself continued to use the Geneva version after 1611.

It is a matter of record that the Prophet Joseph Smith was by no means satisfied with the King James Version. Our 8th Article of Faith is evidence of that. "We believe the Bible to be the word of God as far as it is translated correctly." I should like to discuss what the Prophet meant by "translation," but it is possible only to point out a number of his sayings on the matter. Among these are the following: "I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors." (D.H.C., VI, 57.)

"I am now going to take exceptions to the present translation of the Bible in relation to these matters. Our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the English version." (D.H.C., V, 342, 343. Read whole sermon.)

"My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages, until I shall become master of them, if I am permitted to live long enough." (D.H.C. II, 396.)

"I have an old edition of the New Testament in the Latin, Hebrew, German and Greek languages. I have been reading the German, and find it to be the most (nearly) correct translation, and to correspond nearest to the revelations which God has given to me for the last fourteen years." (Teachings of the Prophet Joseph Smith, p. 349.)

Nor were Presidents Brigham Young and Charles W. Penrose afraid of the ghost of King James. President Young said: "Take the Bible just as it reads; and if it be translated incorrectly and there is a scholar on earth who professes to be a Christian, and he can translate it any better than King James translators did it, he is under obligation to do so. If I understood Greek and Hebrew as some may profess to do, and I knew the Bible was not correctly translated, I should feel myself bound by the law of justice to the inhabitants of the earth to translate that which is incorrect and give it just as it were spoken anciently." (Jour. Dis., XIV, 226.)

President Penrose remarked: "It is not claimed that the men who translated the Old and New Testaments, in the time of King James, were inspired by God. They were learned men, experienced men, educated men, and no doubt they did the best they could, and gave to the work committed to them the benefit of their erudition, their experience, and their research. . . When you say that all scripture is given by inspiration of God, you say something that is not true." (Mill. Star, LV, 544.)

It is very obvious that President Young—and possibly President Penrose—would not object to modern translations as such. "The more the better," we can imagine them saying, "so long as the translators do their level best."

The admitted general worth of the King James Version is very apt to blind many individuals to the value inherent in modern translations. It is indeed food for reflection that the large and representative body of scholars who produced the conservative English Revised Version (1885) departed from the King James Version in about 36,000 instances. And let us further bear in mind that no changes were made in the Authorised Version without very good and sufficient reasons on the part of the great scholars engaged in the revision.

The very real spiritual contributions of modern translations may be readily grasped by noting a few illustrations. Let us begin by citing the familiar precept, "Take no thought for your life, what ye shall eat, or what ye shall drink" (Matt. 6:25), which seems definitely to conflict with most rules of common sense and thrift which have been taught us. Latter-day Saints usually resort to the Book of Mormon (3 Nephi 13:25) for a rational explanation of this passage. There it is indicated that Jesus was speaking only to the Nephite Twelve when the statement was made, and the conclusion is drawn that the statement was not intended to be of universal application. While this is probably true, for the multitude, the answer is different. The Greek underlying the word "thought" in the King James Version means "care," "worry," "anxiety." Even in old English the word "thought" had a note of anxiety attached to it, which it has now lost. How much superior then is the Goodspeed rendering, "Therefore, I tell you, do not worry about life, wondering what you will have to eat or drink." One ought perhaps to take thought, but not worry thereafter.

The Goodspeed rendering of Luke 16:9 is noteworthy. "So I tell you, make friends for yourselves with your ill-gotten wealth so that when it fails, they may take you into the eternal dwellings." Compare with the King James Version, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Which rendition, think you, is clearer and better conveys the point Jesus wanted to make?

If, as a Latter-day Saint teacher, you were teaching the law of titheing, which of the following renditions would you choose: the King James Version, which has the proud Pharisee exclaim, "I give tithes of all that I possess" (Luke 18:12); or the American Revised Version, "I give tithes of all that I get"? Titheing was ordinarily paid on what a man had acquired by way of **increase.** It is interesting to note that one of the meanings of "possess" in the English of the 16th Century was to "gain" or "get." Isn't it a real "gain" to have the language brought up to

date in this case?

What Latter-day Saint could fail to approve the Goodspeed rendering of I Cor. 15:29, "Otherwise, what do people mean by having themselves baptised on behalf of their dead? If the dead do not rise at all, why do they have themselves baptised on their behalf?" This translation ideally fits our teachings respecting salvation for the dead.

The writer could cite dozens of instances in which the modern translations give a much deeper spiritual significance to familiar passages in our common version. Occasionally modern translators err, as Dr. Goodspeed most certainly does in I. Pet. 3:18-20. Such instances, however, are comparatively rare. Scholars gave us the King James Version; modern scholars are probably just as inspired for the day as the Authorised Version scholars were for theirs. It would seem, therefore, unwise not to use the results of modern scholarship in Bible translation. The King James translators themselves said in their address to the Reader: "Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water."

What conclusions ought teachers in the Church to assume respecting the use of the King James Version and modern translations? Speaking only for himself, the writer believes the following are just and tenable:

1. The King James Version is the official version of the Church, and as such, should be respected. Furthermore, it would be a real loss to forego the grand literary and spiritual qualities inherent in it.
2. The King James Version should be supplemented for teaching, personal investigation, and general reading purposes by good modern translations of the scriptures. Their greater accuracy justifies their use. Those who refuse the aid of a good modern translation seem oblivious to the intellectual and moral responsibilities of a teacher "to let in the light."

ANNOUNCEMENTS

President HUGH B. BROWN has directed that a MISSION-WIDE CONVENTION be held this year. After consultation with District Presidents and Mission Boards Officers it has been agreed to hold it

SATURDAY—SUNDAY—MONDAY

June 8th—9th—10th

This will be Whitsun week-end. As many Saints as can arrange it will convene at **ROCHDALE** on these days. A programme has been planned and many are already at work on the preparations.

Details regarding meetings and times, cost and accommodation will be published in next month's STAR. Be sure of your copy.

Know what is going on.

Please Note:
Because of Convention arrangements it will be necessary to alter the date of Sheffield District Conference. It will be held on June 30th.

Conferences to be held this month are:

LONDON—April 7th, at Ravenslea Chapel, Balham.

BRISTOL—April 14th, at Co-Operative Hall, Gotham, Bristol.

NOTTINGHAM—April 21st, at Leicester.

NEWCASTLE—April 28th, at Sunderland Chapel.

Edito

APRIL

A RECENT report made by a commission on evangelism, appointed by the Archbishops of Canterbury and York, reveals some astounding facts on the present-day status of "Christian" England. Doubtless, similar, or worse, conditions obtain in many other countries. All serious-minded and thoughtful readers of that report will agree with its authors that their survey presents an ominous situation.

We quote some of the statements made in the report in the hope that Clergy and laity of all churches may be aroused by the seriousness of the situation and return, clergy and laity alike, to the saving principles of the gospel of Jesus Christ. The report declares: "The present irrelevance of the church in the life and thought of the community in general is apparent from two symptoms which admit of no dispute. They are (1) the widespread decline in church-going; and (2) the collapse of Christian moral standards." In a footnote it is estimated that only from 10% to 15% of the population are closely linked to some Christian church. Surely it is time for stocktaking if 90% of the population of an avowed Christian country owe no allegiance to any Christian church.

The daily press in reviewing the report makes the following summation:—

"The situation that confronts the church is black and confused. There can be no doubt that increasingly throughout the present century there has been a widespread drift from religion, till, to-day, it is impossible to exaggerate the gulf that separates the church and half the inhabitants of England. This is evidenced by four facts: (1) Ninety per cent. of the population owe no allegiance to any Christian church. (2) People in general no longer base their moral standards on Christian principles. (3) The ordinary man to-day, seems to be unaware of the spiritual in man. No longer does he take for granted that he has free will as a child of God. This is, perhaps, the gravest feature of the situation. All down the centuries, although men have ignorantly worshipped an Unknown God, they have always been conscious of some higher power. To-day we are confronted with a new phenomenon—men and women who have lost God, and a whole dimension of life, the spiritual dimension. (4) Youth is largely indifferent to Christianity—finding in religion no relevance to life, and in life itself no meaning. If we inquire what it is that has caused these alarming symptoms of national decline and fall, the answer is that our generation has succumbed to the age-long delusion of a self-sufficient humanism which puts man (not God) in the centre of his world, and regards man (not God) as the standard of reference. The worst, however, is not yet told, for the church itself has become infected with the spirit of the age, and has thereby lost its vision, its vitality and its spiritual authority. The real problem is not the 90% which stand outside the churches, but the 10% inside the churches, so many of whom are only half converted and ill-instructed."

It would be difficult to describe a situation which more exactly fulfils the predictions of ancient prophets and apostles as recorded in Holy Writ. Let us read again and marvel at the prescience of these men of God.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of Godliness, but denying the power thereof: from such turn away." 2 Timothy 3: 1-5.

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1946

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3-4.

The MILLENIAL STAR, which has been in continuous circulation in this land for more than one hundred years, has given warning and admonition regarding the times in which we live. The members of the Church of Jesus Christ of Latter-Day Saints have been subjected to bitter opposition and persecution because they dared to call the attention of the people to conditions which have now become so apparent that the leaders of the dominant churches are calling for the "Conversion of England," for a return to the gospel of Christ.

But the message of the church in these pages has not been confined to warnings and recitals of calamities to come. We have humbly and solemnly declared the fact of a restoration of the gospel in its fullness together with the Holy Priesthood by which men are authorised to act in the name of God. We have declared and now declare that there is a church which has spiritual authority and that its members, not ten per cent. or twenty per cent., but one hundred per cent. of them, believe in God as "the centre of the world and the standard of reference."

These lines are not written in any spirit of elation over the confessed failure of the churches to convert and hold the people, nor are they intended to make odious comparisons or to boast of success. Rather they are intended to sound a word of hope in the midst of despair, a steadying word of order and design in the midst of confusion. These columns have carried Glad Tidings of Great Joy for more than one hundred years and tens of thousands of Britons have heeded that message and have partaken of the joys of the restored gospel of Jesus Christ.

Just as the prophets foretold the apostasy with the clarity of accurate historical narrative, so did they foretell the coming of the dawn when the "Morning should break and the shadows flee." Hear them again, O ye people, and recognise the only solution to the baffling problems of the world.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2: 44-45.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him for the hour of his judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of water."

We bear witness that this angel has flown, this Kingdom has been set up and the second coming of the Son of God approaches. We call upon our church members to carry this message of hope to their neighbours. We agree with the authors of the Report mentioned above that mere pulpit preaching is not enough, and that "there should be individual contacts made and intercourse of the converted with their fellows."

H. B. B.

BRITISH MISSION
DISTRICT ACTIVITIES

HULL.—In the Grimsby branch, on February 26th, the Sunday School presented a social. Games, conducted by Elder W. Thornton, a splendid "pea and chip" supper, prepared and served under the direction of Sister Mary Oxley, S.S. Superintendent, and musical numbers rendered by Sister Mary Kingswood contributed to the success of the evening. 54 people were present, 30 of whom were investigators.

On Thursday, February 14th, the M.I.A. of the Hull Branch held a RE-UNION Social. Old and new friends were welcomed by Sister Helen Bryant, M.I.A. President. Older members filled the first half of the programme with several entertaining numbers, including a special act, in "Cowboy" vein by Brother R. H. Summers. Refreshments were provided during the interval by the Relief Society sisters. Newer members of the M.I.A. provided the entertainment for the second half of the programme. Principal performers were Sisters I. Spain, J. Griffiths, H. Bryant and Mrs. E. Colbey. The Scouts presented a play in good style. Approximately 50 people enjoyed a well-planned evening.

LONDON.—The Genealogical Committee of the London Branch are happy in that the "Target" of "1,000 names for the Temple," set to be reached in the first twelve months after the amalgamation, has been reached and passed in ten months. They wish to express their appreciation to all saints who have contributed to this effort. The Committee have decided to set a new target of 2,000 names for the coming twelve months, and welcome the aid of all able to give it in reaching this objective.

NEWCASTLE.—A baptismal service was held in the Sunderland chapel on February 27th. Isabel Ann Brewis and Brian Michael Ellwood White were baptised by Elder C. Ellwood. Confirmation was by Elder F. Oates on Sister Brewis and by Elder W. Wright on Brian White. Elder Oates gave the address on Baptism and Gift of the Holy Ghost, while Elder R. Graham conducted the service.

BIRMINGHAM.—Gold and Green Ball, 1946, was held in the Handsworth Chapel, February 2nd. With some sixty members and firends dancing to the music of Gordon Collins and his band, and Brother Basil Dunn acting as M.C., a most enjoyable evening was spent by all.

MANCHESTER.—Gold and Green Ball was held in the Manchester District on January 19th. A larger attendance than has been known for several years was present. Sister Dorothy Bowyer was crowned Queen for 1946 by Sister Doris Armstrong, President of the Y.L.M.I.A. Board. Dancing was under the direction of Brother Edward Kershaw, and Sister Joan L. Greenfield performed tap dancing.

On the Sunday following, District M.I.A. officers took charge of the meetings in Rochdale. The theme was the 34th Psalm, ably discussed by several speakers. Special praise is due to Sister Marion Barron, District M.I.A. Supervisor, who contributed much to the success of the week-end.

Oldham Branch Sunday School acted their annual pantomime on the 9th and 16th of February. "Snow White and the Seven Dwarfs" was chosen for presentation this year, and it was well acted by all who took part. It was directed by Brother Percy Bowyer and Sister Ellen Massey, with the dancing under the direction of Sisters Joan Greenfield and May Haigh. Sister Haigh also made the costumes worn in the production, and Sister Emma Price wrote the script. Brother Eric Hearn was stage manager. The hall was full

to capacity on both occasions, and many expressed satisfaction at the performance of the children.

The Revue, presented by the M.I.A. of the Oldham Branch—mentioned in last month's "Star," was again performed to an audience of non-members at the Middleton Scout Hall. The Sisters who were in charge of the production were Sisters May Haigh and Janey Bowyer.

LEEDS.—Bradford Branch M.I.A. is moving forward at a rapid pace under the direction of Sister M. Gregory. There are some 40 members enrolled, and leaders for all activity Departments, including a lively Scout Troop of 7 boys—all members.

On February 2nd, Mr. R. Steele, of the Bradford Civic Society, gave his third lecture on Local Government. This time, at his request, he was accompanied by his wife, who is a member of the National Council of Women. She recently attended a series of lectures in London, mainly devoted to housing problems, and gave an account of these proceedings. A lively discussion followed, when Mrs. Steele answered the volley of questions fired from an enthusiastic audience of eager listeners, she gave useful information concerning the planning of Bradford's houses, etc.

January 26th marked a highlight in the war-time history of the M.I.A, being the Annual Gold and Green Ball, held in the Social Rooms of the Bradford Chapel, with over 100 persons present —almost 50 per cent. non-members— Music was provided by Mr. H. Barrett and his Olde Tyme Dance Orchestra. Mr. Barrett acted as M.C. Refreshments were served by the Beehive Girls under the direction of Sister Mary Metcalffe. Those present enjoyed the dances after being taught same by the dance leaders, Elder H. Walker and his wife, Sister Mabel. During the activity periods of the past month, a desire for another such occasion was expressed by all, and on February 23rd they were granted— in the form of an M.I.A. Dance in aid of the Scouts Beehive Summer Camping Fund. Good work M.I.A.

BIRTHS AND BLESSINGS

MASSEY.—A son was born to Sister Margaret and Brother Ferrel Massey, January 2nd, 1946. The child was blessed by his grandfather, Elder Norman Dunn, January 20th, and given the names of Michael Ferrel Dunn Massey.

ANDERSON.—A son was born to Sister Joyce and Brother Wendell B. Anderson, February 28th, 1946.

CUNNINGHAM.—A son was born to Sister Rhona and Brother James R. Cunningham, March 6th, 1946.

BAKER.—A son was born to Sister Joyce and Brother Lawrence Baker, March 6th, 1946.

THORP.—A daughter was born to Sister Cicely May and Brother Eric Thorp, December 7th, 1945. The child was blessed by her father, February 3rd, 1946, and given the names of Josephine Ellen Thorp.

BRADLEY.—A son was born to Sister and Brother Harry Bradley, January 10th, 1946. The child was blessed by Elder Clarence G. Linnet, February 3rd, 1946, and given the names of Jeffrey Raymond Bradley.

HERBERTSON.—A son was born to Sister and Brother William A. Herbertson, December 30th, 1945. The child was blessed by Brother Robert McQueen February 17th, 1946, and given the names of Allan Hugh Herbertson.

PRICE.—A daughter was born to Sister Emma and Brother Charles Price January 12th, 1946.

POTTS.—A daughter was born to Sister and Brother Wilfred Potts, of the Eastwood branch, Nottingham District, December 25th, 1945. The child was blessed February 24th, 1946, by her uncle, Elder James Martin, and given the names of Sarah Christine Potts.

MARRIAGE

OSBORNE — BETTINSON.— The marriage of Sister Veronica Olwen Osborne to Brother Harry O'Neill

Bettinson was solemnised in the chapel of the London Branch on Saturday, February 2nd, 1946. The ceremony was performed by Elder James P. Hill and the bride was given away by Mr. Leslie Gilbert, while Brother Charles Wall acted as best man. The bride was attired in white satin, and was attended by one bridesmaid dressed in pink taffeta. Sister Florence Mead acted as organist. A large number of friends and members of the Church were in attendance. Many went along to a reception held at the home of the bride's parents following the wedding.

DEATH

The Hucknall Branch sustained a great loss on Monday, February 4th, in the death of Sister Sarah Pears, wife of Branch President Samuel Pears.

The funeral, on Saturday, February 9th, was conducted by District President Geo. E. Gent. On this occasion, and on the following day in Sacrament meeting, a large representative group of Saints of the Nottingham District gathered to pay tribute to the memory of Sister Pears.

She had been an active member of the Church for some 40 of her 64 years, and during many of the latter had been First Counsellor in the Relief Society. Sister Pears was well loved by all members of the District, and many Saints from other parts of the Mission had cause to be grateful for her kindness and hospitality. She had been in very poor health for some years, but her regularity in attending meetings was a worthy example to all.

The British Mission rejoices in the return of Missionaries to these islands after an enforced absence of six years.

President Hugh B. Brown returned to resume his Presidency of the British Mission in April, 1944.

Sister Zina Y. C. Brown arrived here, with her two daughters, Carol and Margaret, in August, 1945, Sister Margaret Brown having been set apart to labour as a Missionary and assist her father.

Next to arrive were Elder and Sister William Thornton, of Ogden, who were immediately assigned to labour in the Hull District, and are doing a most excellent work in that area. Both were originally natives of this land and have relatives in the Leeds district.

Sister Clora Chidester, of Salt Lake City, followed shortly after and is labouring in London.

At the same time, President and Sister Cornelius Zappey passed through London en route to preside over the Netherlands Mission. Sister Joan Riet accompanied them as Secretary. All are natives of Holland.

Last arrivals were Elder and Sister John H. Chapman, of Utah, who were immediately assigned to labour in the Leeds District, where they lived before emigrating to Zion some years ago.

In addition to these Brethren and Sisters, Sisters Eda Longbone, of London, and Lillian Owens, of Burnley, are still serving full-time Missions working at the Mission Office.

The Church in Britain looks forward to a renewal of activity in proselyting with the aid of these good people and others who have been set apart and will travel to England as soon as permission is given by the Government Authorities.

WHAT IS SUCCESS ?

THERE are daily evidences of a growing tendency among the masses of the civilised world to regard success in life purely from the standpoint of material advancement. The man who has a beautiful home and a large income is looked upon as a successful man. People are constatnly talking about the winners of fortune in the contest for wealth. Men who are successful in obtaining the honours bestowed by their fellowmen are envied as among the most fortunate. Everywhere men hear the word success dwelt upon as though the highest ambition of men and women was the advancement of some worldly ambition.

We have a magazine which has attained a very large circulation, partly, no doubt, through its title "Success." Men prate about the word as though it contained some measurable quantity. In fact, it is very difficult to determine just what success is. Some men build up enormous fortunes that prove a curse to their children and to their children's children after them. They were called successful men in their day. Some men sacrifice their health and lose every vestige of a moral and noble character in the pursuit of money whose acquisition entitles them, among a very large number of their fellowmen, to the role of success.

All this rage about success simply indicates the gross materialisation of the age in which we live. Here is what a State Commissioner of Education says to a graduating class: "You need not expect that people will stand aside because you have come. They are going to crowd you behind unless you leave them behind." The meaning of such talk is that to be successful you must take advantage of them or they will take advantage of you.

Such doctrine does not come from the highest ideals of life; and the doctrine that we shall do to others what we may fear they may do to us does not harmonise with the golden rule.

We may find ourselves in the midst of a struggling, contentious world; we may meet daily those who would take advantage of us if they could; the law of self-preservation may compel us to be prudent and far-sighted in dealing with others; but because we must guard ourselves against unrighteous treatment by our fellow-men, it does not follow that we must treat them unrighteously.

Such doctrine embodies, more or less, deception, and deception is ruinous to the home and to happiness of men and women who practice it. Such doctrine as that declared by the Commissioner of Education, while it may be true as a statement of existing conditions, however deplorable, would have been held up to censure and rebuke by our fathers; and the fact that this generation receives it with acclaim is evidence that our nobler instincts and higher ideals of life have been greatly lowered.

After all, what is success and who are competent to judge? The great masses who lived in the days of Jesus would have said that his was a stupendous failure, and that his life and teachings ended in an inglorious defeat. Even his disciples were disappointed in his death and their efforts to perpetuate his name and teachings were covered with ignominy and contempt. It was centuries before the success of his life became apparent to the world. We can easily comprehend, therefore, how it has taken centuries to accomplish achievements that were set in motion by some obscure or despised personage. The triumph, therefore, of Jesus would have been looked upon by his generation as one of the paradoxes of history.

When the prophet Joseph Smith was slain, his enemies rejoiced in what they considered the inglorious ending of his life. They were sure that all he did would end with him, and so they could pronounce his life a burlesque and a failure. It will be seen from these instances that the contemporaries of a man are not always competent to say whether his life has been a success or a failure. A sound judgment must await future generations, perhaps future centuries.

If your neighbour to-day is a poor widow who rears amid the greatest

struggles and unbearable poverty three or four or half a dozen children, perhaps no one would say of her life that it was a success, and yet there may be in her offspring the embryo of future greatness, future generations may cover her motherhood with glory.

If, therefore, we are not always competent judges of what is success or failure in the generation in which we live, how much more difficult it becomes to define success. We live in a spiritual and intellectual world as well as in a material world. A large class of people obtain from a spiritual life more happiness and higher assurances than could possibly come to them through the channel of wealth. Others live more completely and more satisfactorily in an intellectual atmosphere. Wealth would encumber them with heavy responsibilities that they would not wish to carry.

After all, one's success must be determined more by the eternal (as well as the present) needs of man, than by temporary standards which men erect in pursuance of the spirit of the age in which they live. Certainly nothing is more fatal to our well-being than the notion that our present and eternal welfare is founded upon the wealth and honours of this world.

The great truth enunciated by the Saviour seems very generally to be lost sight of in this generation, that it will profit a man nothing tho' he should gain the whole world if he lose his own soul.

The standard of success as declared by the word of God, is the salvation of the soul. The greatest gift of God is eternal life.

JOSEPH F. SMITH.

OUR GLORIOUS DESTINY

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philosophy, but the gospel of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, then shall the hearts of the people be changed by the almighty power of God and they will press into the kingdom of God. This Church is destined to evangelise the whole earth. That is its mission, and by the grace of God, we are going to accomplish it.

There is a wonderful prophecy in First Nephi, fourteenth chapter, uttered about the time that Isaiah delivered his great prophecy. Listen to it:

> And it came to pass that I. Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory. (I. Nephi 14:14.)

How rapidly this wonderful prophecy is being fulfilled! President Joseph F. Smith in Berne, Switzerland, declared that " there will be churches built here (that is, in Europe), and temples built here and there all over Europe."

What a glorious destiny God sent us here to perform. Brethren and sisters, how can we be dilatory, how can we be negligent, when, shining as the sun in heaven, is the purpose and the destiny of this people? A people that has not an ideal or a noble purpose is like a painted ship on a painted ocean, but we must cherish and nourish those wonderful ideals that God has given and press on to the mark of eternal perfection. And the elders in the field ought not to be kept coddling the Saints, but they should be sent out among the Gentiles and derive that strength and power which comes from preaching the everlasting gospel.

Brethren and sisters, let us go forward We are trying to awaken the world for the conflict of justice, preaching the gospel as a special witness for the second coming of the Son of God. Standing in the front ranks of this battle, we shall know, we do know now, that we are battling for the Lord through rendering service for our fellow creatures.

" O God, our help in ages past, our hope for years to come," be thou our guide, we pray thee, lead us on to victory in this great spiritual battle.

ENGINES AND BRAKES

by

Marvin O. Ashton

of the Presiding Bishopric

THE more we use an automobile, the greater we are awed by what it will do. The phenomenal thing is the engine. No engine, no car. But what makes the engine valuable is the brakes. Under the hood of that one hundred horse-power wonder are two big sisters co-operating with one another—yes, the engine and the brakes, one furnishing the power and the other the controls—neither worth a cent in and of itself, but together a combination making one of the miracles of the age.

I said they were sisters—yes, one with her hair down, generating power that turns the wheels; the other, fully composed, watching carefully every stroke made by her more aggressive teammate, tempering her ambition with discretion. When this partnership is functioning, no load is too big, and no grade too steep. The engine climbs the mountains, and the brakes make possible the descent from the lofty peaks, helping in a big way to make our civilisation what it is. But here's the point: the brakes cannot say to the engine, "I have no need of thee," nor can the engine observe to the brakes that the latter can run its own course without its sister.

Dear Church Officer: I don't care what your organisation, be you a president, a chairman of a finance committee, or president of a Relief Society or a Primary, that organisation is like the automobile—you have therein, constituting your helpers, the engines, and you have the brakes. If they are all brakes, you won't climb mountains—you will stand still. If they are engines without the controls, you will meet disaster, plunging into the mountainside. Some men are engines, some are brakes. Brother, head of that organisation, don't forget for a minute you need both—one to give forth power, the other to temper its more aggressive brother. Don't surround yourself with all brakes, or your destination will be a stagnant pool. Don't surround yourself with only steam and power, or your organisation will go off on a tangent. Get brakes and get engines and you'll go somewhere.

A citizen, in speaking to me the other day, was discounting materially a very aggressive member of his community. The fact of the matter is, the man criticising was the brakes type, the fellow being criticised, the dynamo kind. If we depended upon the first gentleman for life and ginger, we'd all stay in a swamp—yes, and I'll try to be fair—if the man being discounted weren't associated with some of the brakes type he would probably take us off our feet in a whirlwind. Now the fact is, these two men would work well in an organisation with a wise leader. They'd go places. Let's encourage the vision, steam, and power, and hold close to us those men who keep us off the rocks where too much enthusiasm would carry us.

In business you need the salesman type who can get the business and keep the wheels of your factory going—yes, but you also need a sound credit department that puts a control on things, scrutinises the integrity and ability of those to whom you are extending credit. A successfully managed business has at its head one who appreciates the brakes type and the engine type—yes, and who can further instil into its organisation an appreciation of one type for the other.

As we paddle upstream, as it were, in the realms of the past, we see clearly the footprints of the giants who have made history and our civilisation. Those men who shaped our destiny have been both types—the engine and the brakes type; an Orville Wright breaking forth with genius and exploration, urging us on to fly, and another, a Lincoln, of

that our most godlike knowledge comes from the most godlike minds? What a roll it is which . . . bears inscribed upon it in letters of gold—Roger Bacon, Nikolaus Copernicus, Galileo Galilei, John Kepler, William Hunter, Robert Boyle, Blaise Pascal, Isaac Barrow, Isaac Newton, Gottfried Wilhelm Leibnitz, Carl von Linne, Joseph Priestley, John Dalton, Georges Cuvier, Humphrey Davey, Andre Marie Amperc, Michael Faraday, Joseph Henry, James Clerk Maxwell, David Brewster, John F. W. Herschel, Claude Bernard, James Young Simpson, Joseph Lister, Louis Pasteur, Lord Kelvin, and a host of others! Students of science will recognise these names as those of men who were the foremost scientists of their day, those to whom the development of science is due. Let us speak a little more of a few of them.

Copernicus, the great astronomer, is described as a man who was devoutly religious, full of faith and prayer. "He lived the life of a Christian, imitating his Master." It is said of him that neither his profound reverence for the Scriptures nor his Christian faith was shaken by his discoveries.

Both Galileo and Kepler were men, it is written, of undoubted piety and religious faith. Pascal, famous for his mathematical ability and for his experiments in hydrostatics and pneumatics, during the latter years of his life devoted himself wholly to religion—writing and serving. Robert Boyle, whose name is familiar to every student of physics and chemistry, was a man whose "piety sanctified all his doings: it was not a theory, but a practice."

It is said that John Locke is no less distinguished for his virtues and piety than for his intellectual ability. It is said Locke's last words were, "Oh, the depth and the riches of the goodness and knowledge of God." John Ray, ablest botanist an zoologist of his day, wrote as his most famous work a book entitled "The Wisdom of God Manifested in the Works of Creation." Leibnitz, famous mathematician and philoscpher, declined election to the academy of science of Paris rather than abjure his Protestant religion.

NEWTON SINCERELY BELIEVED

The "great glory of the Royal Society" and the chief of Cambridge University dons was Sir Isaac Newton. "It is doubtful whether any character of history, save one, has ever received such tributes of praise and admiration as have been lavished upon Newton . . . He did his work in a spirit of reverential and devout faith." He was a "sincere and humble believer in the leading doctrines of Christianity and lived comformably to its precepts." Among many other things, he was distinguished for his great knowledge of the Bible in which he wrote, "I find more sure marks of its authenticity than of any profane history whatever."

Euler, a Swiss mathematician of whom all students know, was a profoundly religious man who conducted regular family worship in his home. Edward Jenner, discoverer of the efficacy of vaccination, was thoroughly religious. He believed in nature study as an approach to a knowledge of the Creator and felt that religious training was essential to sound education. Laplace, "The Newton of France," lived and died a Catholic. Cuvier, founder of comparative anatomy, was "warmly attached to that system of Christian faith and order which had been bequeathed to their country by the heroic Huguenots."

John Dalton, chemist, and Thomas Young, physicist, outstanding in the history of science, were friends, and "exceedingly loyal to the Scriptures and to Quaker principles."

"One of the most remarkable groups of Christian men of science is that of investigators in the field of electricity. The outstanding names from Galvani of the 18th Century to Pupin and Millikan of the 20th century are names of religious believers." These include Galvani, Volta, Oersted, Ampere, Coulomb, Ohm, Faraday, Morse and Henry, all of a former day, and these names constitute the pillars supporting the science of electricity. They were all sincerely religious and believed devoutly in Jesus as the resurrected Saviour.

Michael Pupin, mentioned a moment ago, late Professor Emeritus of Columbia University, another of America's outstanding scientists in the field of electro-physics, in his book, "The New Reformation," says (page 27), "Our Christian faith sees in the life and the teaching of Christ the highest spiritual reality which our belief in God, the fountain head of all spiritual realities, planted in the soul of man." The reading of this book, as well as his "From Immigrant to Inventor," an autobiography, will reveal to anyone that Dr. Pupin was a deeply religious man.

We shall mention here only one other name, that of James Clerk Maxwell, one of the greatest names in nineteenth century science. "His name is a gleaming star in the firmament of Cambridge University (England). When occupied with the highest problems he had time and took care to lead his family, guests and servants in evening devotions. He was a regular attendant at Church."

The foregoing names of leaders in the scientific field who believed in God and a future life ought to be an effective affirmation to a normal mind of the reasonableness of a faith in God and immortality. Confronted with these names the scoffer should be ashamed to assert that science destroys belief in a future life. Such a statement would stamp him as an ill-informed, shallow thinker. Among the men named are some of the ablest thinkers who have lived during the last five hundred years.

CONSERVATION DEMANDS IMMORTALITY

One other thought: It has long been taught that matter and energy are the two entities that go to make up the physical universe. And science has long taught the indestructibility of these two entities. However, recent science teaches the convertibility under extraordinary conditions, conditions that scientists cannot yet duplicate, of one entity into the other. Generally speaking, then, so far as man is concerned, matter and energy, the gross entities that make up the world and changes in which cause all natural phenomena, are indestructible, are eternal. Is it reasonable, then, to claim that mind, the controller of these gross entities is mortal, is destructible? The controlled, the material, is eternal, the controller, the spiritual, is destructible. Does this seem reasonable? Many great scientists, as we have seen, say "No." To them a belief in a future life is a logical result of a knowledge of science, that is, the facts of science furnish a basis for a belief in immortality.

Now, let us look at the question from another point of view. In previous talks we aimed to show that science supports a belief in God, the Creator and Ruler of the universe. At least it makes such a belief reasonable. And the universe declares that "the glory of God is intelligence," intelligence of a most superlative type. From the standpoint of creation, intelligence is his most outstanding characteristic.

Further, human experience testifies that there is a God, testifies so certainly and strongly that faith may be converted into definite and positive knowledge.

Now let us ask in all humility, does not the existence of God make the immortality of man, the acme of creation, a necessity? If God lives, is not a belief that death ends man's existence not an absurdity of the grossest kind? My language is wholly inadequate to express the degree of absurdity, as it appears to me. Concisely put, the situation, as I see it, is this: if death ends all, there is no God who loves us and who has planned for our good. But there is a God of love, our Father in heaven. Human reason, and human experience leave no doubt of this fact. On this point I speak with personal assurance, even dogmatically, if you please. Hence, "if a man dies shall he live again" is answered by reason most emphatically in the affirmative. The answer "Yes" is a necessary consequence of the existence of God, so logic declares.

But if you say my logic is wrong I reply that my faith and your faith and the faith of a multitude of great thinkers still lead us to the same conclusion—we shall live beyond the grave.

These are beautiful lines from Longfellow:

"Tell me not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.
"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returneth,
Was not spoken of the soul."

Juding from Biblical accounts of this event, from all the testimony of this event, from all the testimony furnished by them, and from the supporting evidence does not reason again force us to say that the resurrection of Jesus was a reality? And if His human life becomes immortal does not this assure immortality to us? If the resurrection of one personality is a fact must we not concede that the resurrection of every personality is a possibility?

What do I mean by the words "supporting evidence?" According to St. Matthew (Matt. 26:69-74) some of it is the behaviour of the disciples of Jesus before and after his resurrection. Before this event and after the arrest of Jesus even the stout-hearted Peter, the senior apostle and chief of the group, thrice emphatically denied to the rabble that he knew Jesus. When his disciples saw him dying in agony on the cross they slinked away in great fear, deepest sorrow and bitter disappointment, feeling all was lost. They had looked upon their master as lord of life and death—no one could do him physical harm, they believed. Some people think that Judas believed this and tried to demonstrate it to the enemies of Jesus. But now they were disillusioned and went back to their homes and fishing, feeling all was lost. But something happened, for soon after these same disciples were boldly declaring that their Lord lived—that he was resurrected. Fear had vanished, confidence and assurance had returned. They were now ready to meet any situation, even death, in proclaiming the new message. Is not this complete change of attitude one of the strongest physical evidences of the literal resurrection of Jesus? Sir Ambrose Fleming, one of England's ablest scientists, twenty-five years ago, declared, in an address to a British Philosophical Society meeting in January, 1934, that every qualified researcher who examined all the evidence, found that the resurrection of Jesus was the best attested fact of all ancient history.

Hence, is not the reasonableness of a belief in the existence of God and a life beyond the grave established? Nay, more. An open-minded, prayerful examination of all the evidence—that furnished by nature, science, philosophy and especially by human experience—leads to a conviction, to an assurance, that God exists, that Jesus Christ lives and that souls are immortal. From this conclusion many of us cannot escape. But we freely and gladly admit we have no desire to escape. We are grateful that, to our own satisfaction, we have been given "eyes to see, ears to hear, and hearts to understand." But in attaining to this high degree of satisfaction it is only fair for us to admit that reason has been re-enforced by earnest prayer and an intense desire to know the truth concerning these all-important matters. And so divine revelation to us personally has completed the knowledge that enables both the reason and the heart to join in testifying that God exists and we shall live beyond the grave.

WHAT WE BRING

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and the power of the Priesthood was lost. Through the divine mission of Joseph Smith, the Priesthood has been restored; and the true ordinances of the Gospel re-instituted in the world; and with this restoration, the gift of the spiritual life has come back to the world; and this ineffable gift is the most distinctive thing we bring you. Or, in other words, we are endeavouring to develop a five-dimensional culture."

"The idea is worth thinking about," observed the lawyer, as he rose to go to his room.

"I think so," assented the professor.

The pastor was still silent.

EASTER AND THE SECOND COMING OF THE LORD

by

Elder Leo J. Muir

Former President Los Angeles Stake And Former President Northern States Mission (Chicago)

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AS thoughtful and devout Christians celebrate the coming Easter season, their minds and hearts are likely to be beckoned forward to the coming of the Master, rather than backward to his resurrection. Christ's triumphant arising from the tomb is being overshadowed by the nearness of his second coming to the earth. The early future promises to realise for mankind the prophetic salutation: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Here indeed is heaven's supreme salutatory to mortal man. This proclamation has provoked more discussion and speculation than any other word or prophecy. The unbeliever has jested about it and ridiculed it. Many people have predicted its immediate fulfilment all down the generations of time. The devout have fearfully and reverently awaited God's day for its fulfilment.

The signs of the times point to the early coming of this glorious spectacle —the coming to earth of the Lord Jesus Christ in the clouds of heaven. That we might contemplate this auspicious occasion in its full significance, let us review briefly the scenes in the great drama which closed with this marvellous prophecy. The events of the Passion Week are punctuated by a few sentences which stand out in bold relief against the dismal background of shame and sorrow.

Out of the peaceful, yet disturbing, ceremony of the Last Supper came the immortal injunction: "This do ye in remembrance of me."

From the shadowed precincts and the deep anguish of Gethsemane came the grief-laden prayer of the Master: "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

"And they crucified him" is the laconic account of the cruel and gruesome tragedy of Golgotha. These colourless words—a conjunction, two pronouns, and a verb—record the fact of the execution of the Son of God, who died that death may be no more. On death's own battlefield, Christ the Lord destroyed death for the children of men.

"Jesus of Nazareth, King of the Jews" was the accusation written in three languages: the Hebrew, the Greek and the Latin. The first of these is the tongue through which God had revealed his will to his prophets; the second is the language of the literature and the learning of that day; and the third, the language of the conquering race which then held the Holy Land under subjection. This superscription, thus written, heralded to all people the alleged reason for the conviction and crucifixion of the Christ. The "Chief Priest of the Jews" protested that the accusation was not right: that it should indicate that Christ had said he was King of the Jews. Pilate stubbornly refused to alter the superscription and there it stood. It must have pleased the heart of Jesus to know that his true status as King of the Jews was so boldly proclaimed.

"Truly this was the Son of God" was the emphatic verdict of the Roman centurion who had, as an officer on guard, observed the stupid and brutal performance.

"He is risen" came as the calm and solemn assurance of the angel who answered the excited inquiry of "Mary Magdalene and the other Mary." Though calmly spoken, and to these two women alone, these angelic words reflect the triumphant climax in this eternal drama. And what triumph it

was indeed; not alone for the resurrected Christ, who knew full well that he would arise, but for these faithful women and for all the disciples to whom they carried the glorious message. They reasoned that if Christ arose from the tomb, man also will arise from his tomb. In this fact mortal life finds its loftiest hope. No greater boon could be fashioned for the souls of men. The two women doubted not the report of the angel, but, at his bidding, hastened "with fear and great joy" to carry the glad tidings to those whom Christ affectionately called "my brethren." On the way they met the Christ and were requested to summon his disciples to meet him in a mountain in Galilee. Here in the uplands, against the sky, the Christ—whose ministry was now given new force and power—gave final instruction to those who should follow him.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." In these humble, yet powerful words, the Master transmitted to his "brethren" the spiritual momentum of the resurrection. As all power was given unto him in heaven and in earth, so a measure of that power would be theirs. Possessed of that power, they were to go forth teaching all nations and bringing them into the fold of Christ. No greater task was ever given to man! But these were empowered men. Their leader had risen from the tomb. The glory and the power of the resurrected Lord motivated their deeds. The Lord's assurance, "Lo, I am with you alway, even unto the end of the world." became at once their authority and their commission. The labour and sacrifices of those men in the dark years that followed, bear indubitable evidence that they were motivated by this authority and commission. Thus the divine drama ends. The story of the mortal sojourn of the Christ is told.

Now comes a new disclosure of eternal import. The risen Lord ascends into the heavens, as was expected. But, "while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Thus, as one drama is ended, a new one is proclaimed. As the people in his day looked forward to his resurrection, the generations following thereafter have locked forward to his second coming.

Such is our situation to-day. This generation of men may well witness the fulfilment of this earth-shaking prophecy. But we must be ready for it, for Christ is to come to a peaple prepared for him. Where is that people? Will the Church of Jesus Christ of Latter-day Saints be prepared to play that rolé?

Let us ponder for a moment those words of the Roman centurion: "Truly this was the Son of God." Centuries before the birth of Christ, Isaiah had foretold that men should call his name Emmanuel, which being interpreted is, "God with us." Joseph called his name Jesus. Herod, seeking to destroy the infant Christ, asked, "Where is he that is born King of the Jews?"

Heaven had proclaimed him Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace, Jehovah, Messiah, Son of David, the Word, the Lamb of God, the Lion of the house of Judah, the Redeemer, the Brightness of the Father's glory, the God of Jacob, the Glory of his people Israel.

The Master bore testimony of his own mission in this fashion: "I am the way of truth and the life," "I am the resurrection and the life."

The Christ has been introduced by the Father in these endearing words, "This is my beloved Son."

The scriptures proclaim that the testimony of Jesus is the spirit of prophecy, and it is affirmed that the government shall be upon his shoulders and of his kingdom there shall be no end.

All this was unknown to the Roman centurion, yet without this knowledge, this officer of the law deduced the profound truth, the most significant fact in the story of mortal life: "Truly this was the Son of God."

Upon that question all men must take their stand. "There is none other name under heaven given among men, whereby we must be saved." Every knee must bow and every tongue confess that Jesus is the Christ."

One does not need the discernment of the Roman centurion to comprehend that the power of the Lord Jesus Christ is to-day dominating the course of world events. He has promised that he will pour out his spirit upon all flesh. Addressing himself to the house of Israel, he has said: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: . . . I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . I will call for the corn, and will increase it, and lay no famine upon you. . . Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." Following these assurances of the cleansing of Israel and of her repentance comes this notable pronouncement: "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them."

It would seem proper to assume that this action on the part of the house of Israel must precede the second coming of the Lord. When the house of Israel —however it may be constituted or represented—makes this request of the Lord God "to do it for them," we may be assured that the Church of Jesus Christ of Latter-day Saints—entrusted as it is and has been with the commission to gather Israel, and with the keys and authorities of the dispensation of Abraham—will assume vast and definite responsibilities in this memorialising the God of Israel. The mountain of the Lord's house has been established in the tops of the mountains, and has been exalted above the hills; and all nations have flowed unto it. So also has John gone forth in the spirit of Elias, and has turned the hearts of the fathers to the children, and the disobedient to the wisdom of the just; and has thus 'made ready a people prepared for the Lord."

GOLGOTHA

CLAIRE STEWART BOYER

I think the hardest thing that Jesus had to bear
Was nearing Golgotha . . . and one disciple there;
Those he had taught and helped and loved, His spirit's own
Had left Him at last uncomforted, alone!
Deeper than wounds in hand or feet or in His side
Was knowing that John only loved and would abide!
"Have I been so long with you and ye knew me not?"
This was the question He had asked—but they forgot!"

They let a rabble leader dim three years of light,
When he cried "Crucify" they fled and hid in fright;
And all the condemnation, mockery and pain—
But for three Marys at the cross—had been in vain;
Three Marys and Beloved John—for such as these
All crosses can be turned to highest victories!

BROWSINGS *and* *MUSINGS*

Hold up your head: You were not made for failure.—**George Elliot.**

He who made you expects His work to succeed and will answer a call.

Nature is commanded by obeying her.—**Bacon.**

God has said "I am bound if you do what I say."

If I had never been in a tight corner, I should never have known what my guide could do.—**F. B. Meyer.**

The Master learned obedience through suffering. Do you expect a cheaper price?

If we lose through indolence and indifference the England that was, if we concern ourselves only with the England that is, we may —it is almost certain that we shall—lose the England that might be.—**H. A. Vachell.**

To-day is the link which joins the chain of our yesterdays to the chain of our to-morrrows. No chain is stronger than its weakest link. Make this one strong.

When I hear people say that circumstances are against them, I always retort, "You mean that your will is not with you."

—**Mrs. Jameson.**

When powered by Will, Mind masters Matter.

The best time to hold on, is when you reach the point where the average fellow would fall off.—**St. Francis de Sales.**

"Endure to the end" is life's constant and inexorable decree.

Give time time.—**E. V. Lucas.**

*"Add to your faith *** patience."*

H. B. B.

EASTER TIME

RUTH H. CHADWICK

As the drabness of the winter
  Melts beneath a warmer sky,
All the gentle, stirring breezes
  Invigorate, and cry.

The message of each living thing—
  Each blade of grass so green,
Each swelling bud, each quivering tree,
  The urge of powers unseen.

This gift of life, again renewed,
  A throbbing, pulsing force,
Rises from its winter's sleep
  To beautify its source.

These symbols of the springtime,
Flaunt new banners of the year;
Then Easter comes around to bless,
  And sanctify and cheer.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on earth, every nation, kindred, and tongue, and people." —*Revelations*

Ludo Press, Ltd., S.W.18.